The firste Examination of the worthy seruaunt of God, Mastres Anne Askew, ye yonger doughter of Syr William Askew Knyght of Lyncolne shyre: lately martyred i Smythefelde, by the Romyshe Popes vpholders.

Anne Askewe stode faste by this Veritee of GOD, to the ende.

Psalme cxvi.

The Veritie of the Lorde endureth for euer.

Prouerbes. xxvi.

Fauour is deceitful, & beautie is a vaine thing: But a woman yt feareth ye lorde is worthye to be praised. She openeth her mouth to wysdome, and her language is the lawe of grace.

The first examinacion

Here. hast. thou

(gentle reader) the two examinacions of Anne Askewe which she wrote with her owne hand, at the instaunte desyre of certain faithfull menne and women, by the which (if thou marke dyly gently the communicacōs both of her and of her examiners) thou mayeste, easily proue ye spyrites, as Saint Jhō the Apostle geueth you coūcel. 1. Jhō iiii. and thā shalt ye know ye tree by the frute and the man by his worke.

Anne Askewe,

TO satisfye your expectation, good people (sayth she) this was my first examynation in thy yeare of our lord M.D.xl.and in the moneth of March, first Christoker dare examyned me at Sadlers hal, beyng one of the quest and asked yt I did not beleue that the sacramente hangynge ouer the aulter was ỳ very body of Christ reallye The I demaunded this question of him wherfor S. Steuen was stoned to deathe: And he laide, he could not tel. The I answered, that no more wold I assoil his vaine question. Secondly he saide that there was a woman, which did teltikte, ỳ I shouide reade, how God was not i temples made with handes. Then I shewed hym the. vii, and the xvii Chappter of the Apostles actes, what Steuen & Paule had sayd therin. Wher vpõ he asked me, how I toke those sentences: I ãswered, ỳ I wouide not throwe pearles among swine, for accornes were good inough. Thirdlye he askede me, wherefore I sayde, that

I had rather to reade fiue lines i ye Bible, thā to heare fiue masses i ye temple I confessed, ye I said no lesse. Not for ye dyspraysse of either ye Epystle or Gospel but because ye one did greately edifie me & ye other nothige at al. As saint Paule doth witnesse i the. xiiii. Chapter of his first Epistle to the Corinthians, where as he doth say If the trūpe geuethe an vncertain sounde, who wyl prepar him selfe to the battatle

Fourthely he lated vnto my charge ye I shuld say, If an yl preste ministred, it was the deuyl and not god. My answere was, that I neuer spake such thing. But this was my saing That what so euer he were which mynystred vnto me: his yll conditions could not hurte my fayth But in spirite I receyued neuer the lesse, the bodye & bloude of christ Fifthly he asked me, what I sayd concerning confession. I answered him mi meanig, which was as saynt James saith, ye euery mā ought to knowleg his faultes to other, & ye onto pray for ye other

Sixtly

Sixtly he asked me, what I sayd to the kinges boke: And I anwered him, that I couldc saye nothige to it, bycause I neuer sawe it. Seuenthly he asked me if I had ỳ spzete of god in me: I answered if I had not, I was but a reprobate oz cast awaye Then he sayd, he had sent foz a pzest to exaunyne me, whiche was there at hãde. The pzest asked me, what I sayd to the sacramẽte of ỳ aulter: & required moche to knowe therin my meaning, But I desyzed him agayne, to holde me excused concernyng that matter None other answere wold I make him becaus I perceued hi a papist Eyghtly he asked me, if I dyd not thynke, that pzyuaet masses dyd helpe soules departed: And I said, itwas greate Idolatry to beleue moze i them thã i ỳ death which Christ dyd foz vs Thẽ they had methẽs, vnto my lozd Mayre and he exaunyned me, as they had befoze, & I answered him dyrectely in al thinges as I answerd ỳ quest afoze besides this mylord mayre layde one thinge vnto my chazg

A.iii. which

which was neuer spoke of me but of the
And ye was. whether a mouse eatyng ye
hoste, receiued God or no: This questi=
ō dyd I neuer ask, but i dede they asked
it of me, wherunto I made them no an
swere but smiled The ye byshops chaū=
celler rebuked me, & said, ye I was much
to blame for utteryng ye scriptures. For
S Paul (he said) for bode womē to spek
or to talke of ye word of God I answe=
red hym, ye I knewe Paules meanig so
wel as he, which is. i. Corinthyorū. xiiii
ye a womā ought not to speake iye cōgre=
gaciō by ye waie of teachig. And then I
asked him, howe manie womē he hadde
sene, go into ye Pulpite & preach: He said
he neuer saw nōe. The I said. he ought
to kid no faute i poore womē, except thei
had offended ye lawe. The mi lord maire
commaūded me to ward I asked him if
suerties wold not serue me & he made me
short āswer, ye he wold take nōe, the was
I had to ye coūter, & ther remained. xii.
daies no fred admitted to speake w me.
But

But i ye meane time ther was a prest set to me which said ye he was commaũded of ye bishop to examine me, & to geue me good coũcel, which he did not, but first he asked me for what cause I was put i ye coũter. And I tolde him I could not tel. Thē he said, it was greate pitie ye I shuld be ther wout cause. & cōcluded ye he was very sorye for me. Secōdli he sayd, it was told him, ye I shuld deny ye sacramēt of ye altre. And I answered hym agayne ye, ye I had said. I had said. Thirdly he asked me, if I were shriuē, I told him no. Thē he said, he wold bringe one to me, for to shryue me. And I told him so ye I might haue one of these, iii ye is to saye, doctor Cromesir Gillā, or Hūting tō. I was cōtēted, bycause I knew thē to be mē of wisdōe. As for you or any other, I wil not dyspraise, bycause I knowe ye not, Thē he said I wold not haue you thinke, but ye I or another ye shalbe brought you, shalbe as honest as they. For if we were not, ye may be sure, ye kīg wold noe suffer vs to preach thē I ā

swered by the sayng of Salomon. By commoning with the wyse, I may lern wysdome. but by talkynge with fole, I shal take skathe, Prouer. i. Forthly he asked me, if ỳ host shuld fall, and a beast dyd eate it, whether the beast dyd receiue God or no. I answered, Seynge ye haue taken the paynes to aske this questiõ, I desire you also to assoyle it your selfe. For I wyl not do it, bycause I perceyue ye come to tẽpte me. And he sayd, it was agaynst the order of scoles that he whiche asked the question. shuld answere it. I tolde him, I was but a womã, & knew not ỳ corse of scoles Fifthli he asked me, if I intẽded to receyue ỳ sacrament at easter, or no. I answered ỳ els I were no Christen woman & thear I dyd reioyce, ỳ ỳtyme was so nere at hãd, And thã he departed thens w̃ many fayre wordes. & ỳ. xxiii dai of march my Cosyne Bryttaigne cam ito ỳ cõuter to me, & asked ther whether I might depart to bayle or no, The wẽt he imediatly vnto mi lord maire, desirig of

hym

hym to be so good lorde vnto me, that I
might be bayled. My Lord answered
hym, and sayd, ye he wolde be glad to do
ye best ye in him late. How be it he could
not bayle me wout the consent of a spi
ritual officer. So requiring him to go
and speake w the chauncellour of Lõ=
don. For he sayd, like as he coulde not
committe me to prysone wout ye on sent
of a spiritual offycer, no more could he
baile me without consente of the same
So vpõ that he went to ye chancellour,
requiring of hym as he dyd a fore of my
lordmaire. He answered hym, ye ye mat=
ter was so haynouse, ye he durste not of
him selfe do it. Wout my Lord of londõ
were made priui thervnto, But he said
he wold speake vnto my lord in it And
bad him repair vnto him ye next morow
& he shuld wel know my lordes pleosur
And vpon ye morowe after, he came thi
ther, and spake both w ye chauncellor, &
w my lord Byshop of London my lord
declared vnto hym, ye he was very well
cõtẽtede ye I shold cõ forth to acõmunt
cation

catiō. And appōted me to appere before hi ye next daye after, at .iii. of ye clocke, at after none. More ouer he sayd vnto hi, ye he would there shuld be at ye examinaciō, such learned me as I was affectioned to, That they might see & also mak report ye I was hādeled w no rygour. He ās wered hi, ye he knewe no man ye I had more affection to thā other. Than said ye bisshoppe. Yes, as I vnderstād she is affeccioned to Doctor Crome, Sir Gylliam, Whiteheade, & Pūting tō ye they might heare ye matter. For he did know thē to be lerned, & of a godly iudgemēt. Also he required my cosyne Brittaine, ye he shuld ernestlie persuad me to vttre, euē ye verye botium of my harte. And he sware by his fydelytie ye no mā shuld take any aduaūtage of my wordes. Neyther yet wold he laye ought to my charge for anye thig ye I shulde ther speke. But if I said any maner of thig amys. He w other more wolde be glad to reform me therei, w most godlie cōsel. On ye morow after, ye lord of Londō sent for me,

at

at one of ye clok, his hour beig appōted at thre. And as I cam before hi, he said he was verie sorie of my trouble, & desired to know my opinion in such matters, as were laied against me. He required me also i any wyse, boldelie to vtter ye secrets of my hart, biddige me not to feare i any point. For what soeuer I did say wi his house, no mā shulde hurte me for it. I āswered. For so much as your Lordishippe appōted. i ii. of ye cloke, & my frides shall not cōe til ye hour, I desire you to pardō me of geuige āswer til they cōe. The said he, ye he thought it mete, to sēd for those ii ti-mē which were afore named, & appōted. The I desired hi, not to put the to ye pain, For it shuld not nede, because ye .ii. gētilmē which were my frēdes, were able iough to testifie ye I shuld saye. Anō after he wēt into his galeri. w̄ mastre Sptlmā, & willed hi i any wyse, ye he shuld exhort me, to vtter al ye I thought. In ye mean whil he cōmanded his Archedeacō to cōmon w̄ me, who said vnto me mastres wherefore are ye ac-

cused I ãswered. Aske my accusers, for I know not as yet. Thē toke he my boke out of my hãde, & said. Suche bokes as this is hath brought you to ỳ trouble ye are i. Beware (saith he) beware for he ỳ made it was brit i Smithfeld. Thē I asked him, if he wer sure ỳ it was true ỳ he had spokē. And he said he knew wel ỳ boke was of John frethes makig. Than I asked him, if he were not ashamed for to iudge of ỳ boke before he saw it win, or yet knewe ỳ truth therof. I said also ỳ such vnaduysed & hastte iudgemēt, is a token apparēt of a verye slendre witt. Then I opened ỳ boke & shewed it him He said. he thought it had bene an other for he coulde fynd no fault therin. Thē I desyred him, no more to be so swyft in iudgemēt, tyl he throughlye knew ỳ truth. And so he departed. Immediatlie after came my cosin Bryttane i ẽ diuerse other, as Master hawle of Grayes ynne, & such other lyke. Thē my lorde of Lōdon perswaded my cosin Bryttayne, as he had done ofte before, which was ỳ
I

I should vtter ye bottom of my harte in any wyse. My lord said after ye vnto me ye he wold I should credyte ye counsel of my kyndes i his behalke, whirh was, ye I shuld vtter all thiges, ye burdened my conscience. For he enlured me, ye I shuld not nede to stande i doubte to saye anye thinge. For lyke as he promysed the (he said) he promised me, & wold perfourme it. Which was, ye neither he, nor any mã for him, should take me at aduaũtage of any word I should speake. And therfore he bad me saye my minde wout feare. I ãswered hi, ye I had nought to say. For my cõsciẽce (I thanked god) was burdened w nothing. Then brought he furth this vnsauerte similitude. That if a mã had a wounde, no wyse surgeon woulde minister helpe vnto it, before he had seen it vncouered. In lyke case (saith he) can I geue you no good counsel, vnlesse I know wherw your cõsciẽce is burdened I ãswered, ye my cõsciẽce was clere in all thinges. And for to lay a plaister vnto ye whole skine, it might appere much foly.

Then

Thē ye dzíue me (saith he) to say to your charg, your owne repoꝛt, which is this Ye did say, he ỏ doth receiue ỏ sacramēt by ỏ hādes of an yl prest oꝛ a sinner, he receiueth ỏ deuil, & not God. To ỏ I ā swered, ỏ I neuer spake such wordes. But as I said afoꝛe both to ỏ quest & to my loꝛd Maire, so saye I now agais ỏ the wickednes of ỏ prest shoulde not hurt me, but i spirite & faith I receiued no lesse, ỏ body & bloud of Christe. Thē said ỏ bishop vnto me, what sayige is this In spirite? I wil not take you at ỏ aduantage. Thē I āswered, My loꝛd wout taithe & spirite, I cā not receyue hi woꝛthelye. Thē he layed vnto me, ỏ I shuld sate, ỏ ỏ sacramēt remanige i ỏ pirte, was but breade. I āswered ỏ I neuer saide so. But i dede ỏ quest asked me such questiō, whervnto I wold not āswer (I said) til such time as they had assoyled me this questiō of myn, wherfoꝛe Steuē was stoned to death? Thei said, thei knew not. Thē said I again no moꝛe woulde I tell thē what it was

Then

Thē layde my lord vnto me, ye I had al leyged a serte text of ye scripture. I answered ye I alleged none other but S. Paules owne sayng to ye Athenianes, i ye xvii. chapter of ye Apostles actes that god dwelleth not i tēples made w hādes. Thē asked he me, what my faith & beleke was i ye matter: I answered hym I beleue as the scripture doth teach me Thē enquired he of me, what if ye scripture doth saye, ye it is ye bodye of Christ I beleue (said I) lyke as ye scrypture doth teach me. Thē asked he agaie, what if ye scripture doth, say: ye it is not the body of Christ: my answere was stil. I beleue as ye scripture i kouzmeth me. And vpō this argument he tarryed a greate while to haue driue me to make him an answer to his minde, Howbeit I wold not. but concluded this w him, ye I beleue the ti & i al other thinges, as Christ & his holy Appostles did leaue thē Thē he asked me, whye I had so kew wordes And I answered, god haue geuen me the gyfte, of knowlege, but not of vn

terauute. And Salomon saith, ye a woman of kew wordes, is a gifte of God. Prouer. xix. Thirdly, my lord layed vnto my charge, ye I shuld say ye the masse was Ydolatry. I answered him, No. I said not so. Howebeit (I sayde) ye quest dyd aske me, whether priuate masse did releue soules departed or no? vnto whō the I answered: O Lord, what Idolatry is this? ye we should rather beleue i priuate masses, thā in ye healthsom deth of the dere sonne of god. Then sayd my Lord agayne: What an answere was that? Though it were but meane (saide I): Yet it was Godd enoughe for the Question.

Then I tolde my Lorde, that there was a preiste, which did heare what I said there, before my Lorde Mayer & them. With that, the Chauncellor answered, which was the same Preiste. Soo she spake it i very dede (saith he) before my lord mayer and me. Thē were there certein Preistes, as Doctor Standishe & other, which tēpted me muche to know

my

my minde And I answered them alwaies thus That I haue sayed to my lord of London, I haue sayd. And then doctor Standish desyred my lord, to bidde me saye my mynde, concerninge ỳ same text of S. Paule. I answered ỳ it was aganst saynte Paulis learninge, ỳ I beyng a woman shuld interprete ỳ scriptures, specially whet so many wyse learned men were. Then my lorde of londō said he was ikourmed, ỳ one shuld aske of me yt I wolde receyue ỳ Sacramēte at Easter, & I made a mocke of it, then I desyrede that myne accuser myghte come forthe, whiche my lorde would not But he said a gaby bided me I sent one to geue you good counsell, and at the sicke word ye called him papist That I denied not, for I perceaued he was no lesse, yet made I none answere vnto it. Then he rebuked me, and said, that I shuld report, that there were bente aganyste me. three score priestes at Lyncolne Indede (quoth I)

I said so. For my frendes told me, yf I dyd come to Lincolne, the prestes wouldde assault me and put me to great trouble, as thereof they had made theyr boast. And when I heardde it, I went thythet in dede, not beyng afrayed becaus I knew my matter to be good. Moreouer, I remayned there. iii. dayes, to se what wold be sayd vnto me. And as I was in the mynster, readynge vpon the byble, they resorted vnto me by. ii. and by. iii. by. v. & by. vi. myndynge to haue spoken to me, yet went they theyr wayes agayne wythout wordes speakinge.

Then my lord asked, yf theyr were not one that dyd speake vnto me.

I tolde hym, yeas, that there was one of them at the laste, wyche dyd speake to me in dede. And my lorde than asked me, what he sayde.

And I told hi. his wordes were of smale effecte. & I did not now remehre the.

The said my lord. There are many ye rende & know ye scripture, & yet not fo-

lowe it, nor lyue thereafter. I sayd agayne. My lorde, I wouldde wysshe, that all menne knewe my conuersacion, and lyuyng in al poynites, For I am so sure of my selfe this houre, that there are nõe able to proue any dyshonestie by me. Yf you knowe anye that can do it, I praye you bryuge them furth.

Then my lorde went awaye, and sayde, he wouldde entytle sũwhat of my meanynge. And so he wrote agreete curuinstaunce. But what it was, I haue not al in memorye. For he wolde not suffre me to haue the coopie there of. Onlye do I remembre thys sum all porcyon of it. Be it knowne (sayeth he,) ot al menne that I Anne Askeue, doo confesse thys to be my faythe & belefe, notwstãdinge my reporres made afore to ꝑ cõtrarie. I releue ꝑ thet which are howseled at ꝑ hãdes of a prest wdether his cõuersaciõ be good or not, do receiue ꝑ body & bloud of Christ i substãnce really. Also I do beleue ꝑ after the conseeratiõ whether it be receyued

or reserued, to be no lesse than the verie body and bloude of Christ in substãce. Fynally I do beleue in this and in all other sacramentes of holy churche, i all pointes accordinge to ye olde catholike fauthe of the same. In witnesse wherof. I ye said Anne haue subscribed my name. There was sumwhat more i it, wyche because I had not the copie, I can not now remembre. Then he redde it to me, & asked me, yf I wyd agre to it: And I said agayn, I beleue so much therof as the holy scripture doth agre vnto. Wherfore I desyre you, ye wyll adde that ther vnto. Then he answered, that I should not teach him what he should wryte. With that, he wente forthe into hys great chamber, and redde the same bill afore the audyence, whyche enuiygled and willed to set to my hãd, sayinge also, that I had fauer shewed me. Then said ye Bishoppe, I mighte thãke other & not my selfe, of the fauour that I found at hys hand. For he cõsidered

(he

(he saide) that I had good frendes, and also that I was come of a Worshipful stocke. Then answered one Christofer, a seruaunte to mastre Dente. Rather oughte ye (my Lorde) to haue done it in suche case, for Gods sake than for mannes. Then my Lord sat down, and toke me the writinge to sette therto my hãd: And I writte after this maner. I Anne Askewe do beleue al maner thynges tõtained in the faythe of the Catholycke churche. Then because I did adde vnto it, the Catholycke churche, he flong into his chambre i a greate fury. Wythe that my cosyn Bryttayne folowed him: Desyrynge him for Gods sake to be good lorde vnto me. He answered that I was a woman, and that he was nothing decayued in me. Thé my cosyn Bryttayne desyred hym to take me, as a woman, not to set my weake womannes witte to his lordeshippes verye great wisdõ. Then wente in vnto hym, Doctor Wolfson: and sayde, that the

cause why I dyd wryte there the catho=
licke church, was, that I vnderstod not
the church writte afore. So with much
a do, they perswaded my lorde to come
oute againe, & to take my name wythe
the names of my suerties, which were
my cosyn Brittayne and master Spil=
man of Graies Ynne. This beyng dõe
we thought that I shuld haue bene put
to Bayle immediatly, accordinge to the
order of the lawe. Howbeit he wolde
not suffer it, but committed me from
thens to prison agayne vntyll the nexte
morowe. And thã he wylled me tappere
in the guylde halle, and so I dyd.
Notwythstandynge they woulde not
put me to Bayle there neythere,
but redde the Bysshoppes wryttynge
vnto me as before, and so commanded
ded me agayne to prysone. Then
were my suerties appointed to come
before them on the nexte morowe in
Paules churche, whiche did so in dede
Notwithstandynge they wolde not
gaine

gayne haue broken of wyth them, by-
cause they woulde not be bounde also
for an other woman at theyre pleasure,
whome they knewe not, nor yet what
matter was layed vnto her charge.
Notwithstandynge at thelaste, after
muche a do and resonynge to and fro,
they toke a bonde of them of recogni
sance for my furth commyng. And
thus I was at the laste
delyuered. Written
by me Anne.
Askewe.

The latter Exa

minatton, of the worthye seruaunte of God, mastres Anne Askewe, ỳ yonger doughter of Syr wyllyam Askewe knyght of Lyncolne shyre, lately martyred in Smythfelde, by the wycked Synagoge of Antychriste.

Anne Askewe stode fast by this verytye of god to the ende.

Psalm. cxvi.

The Verytie of the Lorde endureth for euer.

Johel. ii:

I wyl powre out of my spyryte vpon al fleashe (sayeth GOD). Your sonnes and your doughters shal prophecy. And whosoeuer calleth on ỳ name of the Lorde, shalbe saued:

I Do perceyue (dere frynd in the lord) ye thou art not yet persuaded throughly in the truth concernynge the lordes supper, bycause Christ sayde vnto his Apostles. Take eate, this is my body which is geuen for you. In geuyng forth the bread as an outward signe or token to be receyued at the mouth, he mynded them in perfyght beleue to receyue that bodye of his which should dye for the people, or to thinke the deth therof, the only helthe and sauluacion of their sowles. The breade and the wyne were left vs, for a sacramentall communiō, or a mutual participacion, of the iestimable benefightes of his most precyouse deth and bloud shedyng, and that we should in the ende therof be thankeful togyther for that mooste necessarye grace of our redemptiō. For in the closynge vp therof. he said thus, This do ye, i remēbraunce of my. Yea, so ofte as yee shal eate it or drinke it. Luce xi. & Corint.

.1. Corinth. xi. Els shulde we haue bene forgetfull of that we ought to haue in daily remembraunce & also bene altogi ther vnthankeful for it. Therfore it is mete, ỏ in our prayers we cal vnto god to graste in our foreheades, the true me aninge of the holye Ghoste concernige this cõmuniõ. For S. Paule doth saye that the letter sleeth: The spirite is it on ely that geueth life. .ii. Cor. iii. Marke wel the vi. chapiter of Jhõ, where al is applyed vnto faith. Not also ỏ. iiii. cha pter of saint Paules first epistle to the Corinthes & in ỏ ende therof ye shal fid plainly, ỏ ỏ thinges which are sene are teporal, but they ỏ are not sene are euer lastinge. Yea loke in ỏ third chapter to the Hebrues, & ye shal fide that Christ as a sonne & no seruaunte, ruleth ouer hys howse (whose howse are we, & not ỏ dead teple) if we holde fast the cõfydẽce & reioyshyng of ỏ hope to ỏ ende. Wher for as. saith the holy Ghoste. To daye yf you shall heare his voyce, harden

not

not your hartes. & c. Psalme. xciiii.

The summe of my examination, before ye Kynges Counsaill at Grenewiche.

Your request, as concerning my prison felowes, I am not hable to satisfie: Because I heardc not their examinations: But the effecte of myne, was this. I beyng before the coũsail, was asked of master Kyme. I Answered, that my Lorde Chauncellor knewe alreadye my minde in that mater. They wyth aunswere were not cõtented: but sayde, it was ye Kinges pleasure, that I shoulde open ye mater to them. I answered them playnly ye I would not so do. But if it were the Kynges pleasure to heare me, I wold shewe him the truthe. Then they sayed, it was not meete, for yẽ King with me to be troubled. I answered, that Salomon was reckened the wisest kyng, ye euer lyued, yet mysliked he not to heare two poore cõmõ womẽ: much more his grace a simple womã, a his faithfull subiecte. For cõclusiõ I made thẽ non other answer, that

that matter. Then my lord chauncellor asked me of my opinion in ỳ sacrament My answere was this. I beleue, that so oft as I in a Christian congregacion, do receyue the bread in remembraunce of Christes death, and with thankes geuing according to his holy institucio I receiue therwith ỳ frutes also of hys most glorious passion Th: Bishop of Wynchester badme make a direct answere. I sayd, I wold not singe anewe longe to the lord in a straũge lande Then the Bysshoppe sayd, I spake i parables. I answered it was best for hym. For if I shewe the open truthe (quoth I) ye wyl not accepte it. Thẽ he saide I was a Patarte I tolde hym again, I was ready to suffer al thynges at his hãdes Not only his rebukes. but all that should folow besydes, yea and al that gladlye. Then had I dyuerse rebukes of the councell, bycause I woulde not expresse my mynde in al thynges as they would haue me But they were not i the meane tyme vnaunswered

swered for all that, which now to rehe
se, were to muche. For I was wyth them
there, aboue. v. houres. Then the clerke
of the Counsail conueyed me from thes
to my Ladye Garnyshe. The nexte
day I was brought agayne before the
Councel. Then would they nedes know
of me, what I said to the sacrament. I a
swered, that I alredie had sayd that I
could saye. Then after dyuers wordes,
they bad me go by. Then came my lorde
Lysle, my lorde of Essex, and the Bishop
of wynchester, requiring me earnestlye
that I should confesse the sartament. I
to be flesshe, bloud and bone. Then sayd
I to my Lorde Parand my lorde Lysle,
that it was greate shame for them to
councell contrary to there knowledge.
Whereunto in few wordes they did
saye, ye they wold gladly al thiges were
wel. Then the Bysshoppe sayd, he wold
speake w̄ me familiarlie. I sayd, so dyd
Judas whan he vnfrendely betrayd
Christe. Then desyred the Byshoppe to
speake

speak with me alone. But that I refu=
sed. He asked me, whye: I said. that in
ỳ mouthe of two or thre wytnesses, eue=
rye matter shulde stande, after christes
and paules doctrine. Math. xviii. and
.ii. Cor. xiii. Then my lorde chaucelleor
beganne to examine me agayne of the
sacrament. Then I axed him how long
he wold halte on both sydes: The wou=
lde he nedes knowe, where I founde ỳ
I said i ỳ scripture. iii. Reg. xviii. The
he wet his way. The ỳ Bysshopp said I
shulde be brent. I answered, that I had
serched al the scriptures: yet could I ne
ver finde, that eyther Christ or his Apo
steles put any creature to deathe. Well
wel, said I: God wil laughe your thret
teninges to scorne. Psal ii. Then was
I commaunded to stande a syde. Then
came to me docto: Lore, and docto: Ro
bynson. In conclusion we coulde not a
gre. Then they made me a bil of the sa=
crament: willing me to set my hand thet=
unto: but I wold not. The on ỳ sodaie

I was sore sicke, thinkinge nolesse thā to die. Therfore I desired to speak with Latymer, it wolde not be. Then was I sente to Newgate in my extremytie of sickenesse. For in all my life afore, was I neuer in such paine, Thus the lorde strengthen you in the truthe, Praye, praye, praye. The confession of me Anne Askew, for ye time I was in Newgate, concernynge mye belefe I finde in the Scriptures (sayth she) that christ toke ye bread, & gaue it to his dyscyples, sayynge. Take Eate, This is my body which shal be broken for you, meaning in substaunce his owne very bodye, the bread beyng thereof an oulysigne or sacrament. For after lyke maner of speakyng, he sayed, he wold break downe ye temple, and in. iii. dayes build it vp againe, signifyenge his owne body by the Temple as saynt Jhon declareth it, Jhon. ii. And not ye stony temple itselfe. So that the bread is but a remembraunce of his death, or a sacramente

or a sarcament of thankes geuinge for it, wherby we are knitte vnto him by a communion or Christen loue. Although there be manye that can not perceyue the true meaninge therof, for the vale that Moyses put ouer his face before ỳ childrẽ of Israel, that they shuld not see the clerenesse therof. Exo. xxxiiii. and. ii Corin iii. I perceiue the same vayle remayneth to this day. But whã god shal take it awaye, then shal these blynde mẽ se. For it is platnelye expressed i the hystorye of Bel in the Bible, ỳ god dwelleth in no thinge materyall. O kynge (saith Daniel) be not deceiued. Daniel. xiiii. For God wyll be in nothyng that is made with handes of men. Acto. vii.

Oh, what styffenecked people are these, that wyl alwayes resiste the holye Ghost. But as their fathers haued one: so doo they, bycause they haue stony hates. Writtẽ by me An Askew ỳ neyther wish death, nor yet feare his might: as mery, as one ỳ is boũd towardes heuen.

Truthe is layed in prison, Luce. xxi. The Law is turned to wormewood. Amos, vi. And there can no right iudgement go furth. Esai. lix Oh forgeue vs al our sinnes, and receiue vs graciously. As for the workes of our handes, we wyl no more call vpon them. For it is ỳ lord that art our god. Thou shewest euer mercie vnto the fatherlesse. Oh if they wold do this (saith the lorde) I should heale their sores, yea with al my hart would I loue them. O Ephraim, what haue I to do w̃ Idols any more? who so is wise, shal vnderstãd this. And he ỳ is rightely enstructed, wyl regarde it. For the waies of the Lord are righteous. Such as are godly, wil walke in thẽ. And as for ỳ wicked, they wil stomble at them. Osee. xiiii. Salomon (sayth saite Steuen) buylded an howse for the god of Iacob. Howebeit, the hyest of al, dwelleth not in temples made with hãdes: As saith ỳ prophete. Esa. lxvi. Heauen is my seate, and ỳ earth is my fote

stole

stole. What howse wil ye buyld for me? saith the lord, or what place is it that I shal rest in? hath not my hande made al thinges? Acte. vii. Woman beleue me (saieth Christ to the Samarytane) the time is at hand, that ye shall neither in this mountain, nor yet at Hierusalem worshippe the father. Ye worshipe ye wote not what, but we know what we worship. For saluacion commeth of the Jewes. But ye houre cometh, & is now, wher in the true worshippers shal worshippe the father in spirite & veritie, Jhon. iiii. Labour not (saith Christ) for the meate that perysheth, but for that ye endureth i to the life euerlasting, which the sonne of mane shall geue you. For him god the father hath sealed. Jhon. vii.

The summe of the condempnacion of me Anne Askewe at the Guilde Halle.

They said to me there, ye I was an Heretycke & condempned by ye law, if I wold stand i mie opinion. I answered ye I was no heretycke, neyther yet deserued I anye dea

the by ye law of god. But as concerning the faythe whiche I vttered and wrote to the counsel I wold not (I said) deny it, because I knew it true. Then wolde they nedes knowe, if I wolde deny the Sacrament to be Christes bodie and bloude: I said, yea. For the same sonne of God, that was borne of the Virgin Marie, is now glorifyed in heauen, & wyl come agayne from thens at the latter day lyke as he went vp. Acto. i. And as for that ye call youre God, is but a peace of breade, for a more proke therof (marke it whan ye lyst) Let it lie in the bore but .iii. monethes, and it wyll be mouldy, and so turne to nothinge that is good. Wherupon I am perswaded, that it can not be God. After that they wylled me to haue a preste: And then I smiled. The they asked me, if it wer not good: I said, I wold confess my fautes vnto god. For I was sure that he wold heare me wyth fauor. And so we were condempned wythoute a quest. My be-
lefe

leke which I wrote to the councel was this, That the sacramẽtal breade was left vs to be receyued with thankes giuing, in remembraunce of Christes death, the onely remedy of our soules torecouer. And that thereby we also receyue the whole benefites and frutes of hys mooste glorysuse passyon, Then wolde they nedes knowe whether the bread ỉ ỏ bore were god or no. I saide: God is a spiryte, & wilbe worshipped in spirite & truth. Jhon. iiii. Then they demaũded. Wyl you plainly deny Christ to be ỉ ỏ Sacramẽte? I answered ỏ I beleue faithfully ỏ eternal sõne of God not to dwell there. In wytnesse wherof I recyted agayne the historyes of Bell, and the. xiv. Chappter of Danyell, the. viii, and. xvii. of the Actes, and the. xxiiii. of Mathew, concludig thus. I neyther wysh death, nor yet feare hys might, God haue ỏ prais therof thãkes

Wy letter sẽt to lord chaũcellour

The lord God, by whome al creatures haue their beynge, blesse yow wyth the light of his knowleg. Amen. My duty to your lordshyppe remembred &c. It might please yow to accept this my bolde suite, as the suite of one, which vpon due consyderacions is moued to the same & hopeth to obtaine. My request to your lordeship is only that it maye please the same to be a meane for me to ỳ kynges matestie, that hys grace may be certified of these fewe lines which I haue wrytten cõcernynge my belefe. Which whan it shalbe truly conferred with the harde iudgemẽt geuen me for ỳ same I thinke his grace shal wel perceiue me to be wated in an vneuen pair of balãces. But I remit my matter & cause to almyghty god, whych ryghtly iudgeth al secretes. And thus I commende youre Lordeshyppe to the gouernaunce of hym and felofhyppe of al sayntes. Amen. By youre hand mad Anne Askewe. My faith brefely writtẽ to ỳ kinges grace

Of Anne Askewe.

I Anne Askewe of good memorie all a-
though good hath geuen me the bread
of aduersitie aud the water of trouble,
yet not so much as my sinnes haue de-
serued, desire this to be knowen to your
grace. That for as much as I am by
lawe condẽpned for an euill doer: Here
I take heauen and earthe to recorde, ye
I shal dye in my innocencye. And accor
dinge to that I haue said first, and wil
saye last, I vtterlye abhorre and detest
all heresies. And as concernig ye sup-
per of ye lord, I beleue so much as christ
hath said therẽ. Which he cõfyrmed w̃
his most blessed bloud. I beleue also so
much as he willed me to folow & beleue
& so much as ye chatholick church of hi
doth teach. For I wil not forsake ye cõ-
maũdemẽt of his holy lippes, But loke
what god hath charged me w̃ his mou
th, ye haue I shut vp in my hart & thus
brekeli I ẽd, for lacke of learnig. Anne
Askewe. The effect of my examinacyõ
& handelig, ſẽs my departure frõ Ne w
gate.

On tewesday I was sent from newgat to the signe of the crown where as Master Ryche and the Bysshoppe of London wyth al there power and flattering wordes went about to perswad me frõe God. But I did not estem their glosige pretences, Then came there to me Nicolas Sharton, and councelled me to recant as he had done, Thẽ I said to hym, that it had bene good for hym, neuer to haue bene borne wyth many other lyke wordes. Then master Ryche sent me to ỳ tower, where I remayned tyll thre of the clock. Then came Ryche and one of the counsel charging me vpõ my obediece, to shewe vnto thẽ, yt I knew mãe or womã of my secte. My ãswere was, ỳ I knew non. Thẽ they asked me of my ladye of Suffolke, my Ladye Suffer my Ladye of Hertforde, my Ladye Dennye & my Ladye Fizwilliams. I said, yt I should pronounce any thynge aga ynste them, ỳ I were not able to proue it. Then said they vnto me, that ỳ

kynge

kyng was informed, that I could na me, yf I woulde agreat nombre of my secte. Then I answered, that the kyng was as well deceyued in that behalfe as dissembled with in other matters. Then commaunded they me to shewe how I was maynteined in the Coũtez and who willed me to stycke by my opinion. I sayed that there was no creature, that there in dyd strenghen me. And as for the helpe that I had in the counter, it was by the meanes of my mayde. For as she went abrode in the stretes, she made mone to the prentises. and they by her dyd send me money. But who they were I neuer knewe. Then they sayed, that there were diuerse gentil women, that gaue me money. But I knewe not there names. Thẽ they said ẏ there were diuerse ladies, which had sent me money. I ãswered, ẏ there was a mã i a blewe coate, whiche deliuered me. x. shillinges, & sayed ẏ my ladye of Hertford sente it me. And another

theri a violat coate dyd geue me. viii. shyllynges, and sayed that my Ladye Dennie sent it me. Whethere it were true or no, I cannot tell. For I am not sure who sent it me, but as the mayde dyd say. Then they sayd, there were of ỳ councel that dyd maynteine me. And I said, no. Then they dyd put me on ỳ racke, bycause I cõfessed no ladies nor gentyll women to be of my opinion, & thereon they kept me a long tyme, And bicause I lay styl and dyd not crie, my lord chaũcellour & master Rych, toke pelnes to racke me w̃ ther owne hãdes tyll I was nigh dead. Then the lyeke-tenante caused me to be loused from ỳ racke. Incontynently I swounded, & then they recouered me againe. After ỳ I sate. iii. lõg houres reasoning w̃ my lord chãcellour vpõ ỳ bare floure. wher as he w̃ many flattering wordes, perswaded me to leaue my opintõ. But my lord god (I thãke his euerlastig goodnesse) gaue me grace to perseuer. & will

(I hope) to ye very end. The was I bro ughte to an howse, and laied in a bed w as weary & painful bones, as euer had paciente Job I thake my lord god ther of. The my lord Chacellor sent me wor de if I wolde leaue my opinio, I shuld want nothing If I wold not, I shulde furthe to Newgate, and so be burned, I sent him agayne word, ye I wold rather die, tha to breke my faith. Thus ye lorde open ye eyes of their blinde hartes, ye ye truth may take place. Fare wel dere frie nde, & praie, praie. praie An Askewes, a swere vnto Jho Lasselsletter. Oh frid most derly beloued i god I maruel not alittle, what shuld moue youe, to iudge in me so sleder a faith, as to feare deth, whiche is the ende of all misery. In the lorde I desire you, not to beleue of me such wickednesse. For I doubte it not, but God wyl performe his work in me, lyke as he hathe begon:

I vnderstande, the councell ys not a lyttell dyspleased; That

it shoulde be reported abroade, that I was racked i the towre They saye now that they dyd there was but to fear me wherby I perceyued, they are ashamed of their vncomely doynges, and feare much lest ỳ kinges maiestie shuld haue informacion there of Wherfore they would no mã to noise it. Wel, their cruelte god forgeue them. Youre harte in Christ Iesu. Fare wel, and praise. I haue redde the processe, which is reported of them that knowe not the truth, to be my recantacion. But as sure as ỳ lord liueth. I ueuer ment thing lesse than to to recant. Notwithstandynge this I cõfesse that in my firste troubles. I was examyned of the Byshoppe of London about the sacramente, Yet had they no graunt of my mouth, but this: That I beleued therin, as the word of god dyd bid me to beleue. More had they neuer of me. Then he made a copie which is now i printe, & required me to set thereuto my hãd. But I refused it. Thẽ my

xii. suerties did wil me i no wise to sticke therat. For it was no greate matter, they said. Then withe much a doo, at the last I wrote thus: I Anne Askew doo beleue this, if goddes word do agree to ỳ same, & the true catholique church. Then the Byshoppe, beynge in greate dysplealsure with me, bycause I made doubtes in my writing, cõmaunded me to prisõ: Where I was a while. But after wardes by the meanes of frendes, I cãme out agai. Here is the truthe of that matter. And as concerning the thynge that ye couete most to knowe, resorte to the. vi. of Iho, and be ruled alwayes therby. Thus afre ye well. Quod Anne Askewe.

The cõfessiõ of ỳ faith which An Askew made in Newegate, before she suffered.

I Anne Askewe, of good memory, allthough my mercyfull father hathe geuen me the Bread of Aduersitie, and the water of Trouble: yet not so muche as my sinnes haue deserued: confesse my self here a sinner before the trone of

his

his heauenly maiestie, desyrynge his eternal mercy. And for so much as I am by the lawe vnrightously condemened for an euil doer, concerning opinions, I take ye same moost merciful god of mine which hath made both heuen and earth to record, that I holde no oppynyons cõtrarye to his most holy word. And I trust in my mercyfull lorde, which is the geuer of al grace, that he wyl gracious=ly assyst me against all euell opinions, which art cõtrary to his blessed veritie. For I take him to witnesse, that I haue, do, and wyll do vnto my liues ende, vtterly abhorre them to the vttermoost of my power But this the heresye whiche they report me to holde, that after the prest hath spoken the wordes of consecracion, there remayneth bread still.

But they both say, and also teache it for a necessarye article of faythe, that after those wordes be once spoken, there remayneth no bread, but euen the selfe same bodye. That hange vpon

the

the crosse on good Fryday, both fleasche, bloude, & bone. To this beleke of theyrs saye I nay: For then were our common Crede false, which saieth that he sitteth on the right hād of GOD the Father almyghtye: And from thense shal come to iudge the quicke & the dead. Lo, this is the Heresye, that I holde, And for it must suffer the death. But as touchig the holye and blessed supper of the lord, I beleue it to be a most necessarye remembrauce of his glorious sufferiges and deathe. More ouer, I beleue as much therin, as my eternal & onely redemer, Jesus Christ wolde I shuld beleue. Finallie I beleue al those scrptures to be true, whome he hath confirmed wyth hys most pretyouse Bloude. Yea and as. S. Paule sayethe, thos scrypptures are sufficiente for our learning & saluacion, that Chrysst hathlefte here w̄ vs. Soy I beleue, we nede no vnwritte veritees to rule his church w̄. Therforloke what he hath said vnto me

with

with his owne mouthe. i his holie Gospel, that haue I wyth Goddes grace closed vp in my harte. And my kul trust is (as Dauid sayth) that it shalbe a lanterne to my kote steppes. Psalme. xxviii
There be some do saye, that I denye the Eucharistie or sacrament of thākes geuinge. But those people do vntruly report of me. For I both saye and beleue it, ẏ if it were ordered, lyke as Christ instituted it, and lefte it, a most sigular cōfort it were vnto vs al. But as concerninge your Masse, as it is now vsed in our dayes, I doo saye and beleue, it to be ẏ most abhomynable ydol, that is in the worlde. For my God wyll not be eaten wyth tethe, neyther yet dyeth he agayne. And vpon these wordes, that I haue now spoken, wil I suffer death.
O Lorde, I haue moo Enemyes now, thē there be heares on my heade. Yet lord let them neuer ouercome me w̄ vayn wordes But fight ẏ lord, i mi sted for ō ẏ cast I mi care w̄ al ẏ spight thei
can

can ymagyne, they fall vpon me, which am thy poore creature. Yet swete lorde, let me not set by them, which are agaist thee. For in thee is my whole delyghte. And lord I hartely desire of thee, ꝑ thou wylte of thy moste mercyfull goodnesse forgeue them, ꝑ vyolence, which they do & haue done vnto me. Opē also thou, their blynde harttes, that they may hereafter, doo that thyng in thy syght, which is onely acceptable before thee. And to sett fusth thy verytee aryghte, without al vayn phantasies of sinefull men.

So be it.

O lord so be it. By me Anne Askewe.

¶ THE BALLADE, WHYCHE Anne Askewe made and sang, whan she was in Newgate.

LYke as the armed knyght
Appointed to the fielde,
With this worde wyl I fight
And faith shalde my shyelde.
Fayth is thas weapon strong
Which wyl not fayle at nede,
My foes therfore amonge
Ther with wyl I procede.
As it is had in strengthe
And force of Christes waye,
It wyl prevaile at length
Though all the deuyls say nay.
Fayth in the fathers olde
Obtayned ryghtwyseneslle,
Which make me verye bolde
To feare no worldes dystresse.
I now retoyce in hart
And hope byd me do so,
For Chryst wyl take my part
And ease me of my wo.

Thou

In newgate.

Thou sateſt lorde, whoſe knees
To them wylt thou attende,
Undo therforze the locke
And thy ſtronge power ſende.
Moze enemyes now I haue
Then heares vpon my head,
Let them not me deprzaue
But fyght thou in my ſtead.
On thee my care I caſt
For all theyr cruel ſpyght,
I ſet not by theyr haſte
For thou art my delyght.
I am not ſhe that lyſte
My anker to let fal,
For euery dryllynge myſte
My ſhyppe ſubſtancyall.
Not oft vſe I to wryght
In proſe nor yet in ryme,
Yet wyl I ſhewe one ſyght
That I ſawe in my tyme.
I ſawe a royall trone
Where Juſtyce ſhould haue ſytt,
But in her ſtede was one
Of modye cruell wytt.

The Ballade of Anne Askhe

Absoyle was rychtwyse nelle
As of the ragynge floude,
Sathan in hys excelle
Sucte vp the gylteleſſe bloude.
Then thought I, Jheſus Lorde
Whan thou ſhalt iudge vs all,
Harde is it to recorde
On theſe men what wyll fall.
Yet lorde I thee deſyre
For that they do to me,
Let them not taſt the hyre
Of their iniquitee.

FINIS.

In newgate.

God hath chosen the weake thynges of the worlde, to cōfounde thynges whych are myghtye. Yea, and thynges of no reputation, for to bring to nought thynges of reputation, that no fleasche should presume in hys sight.

.i. Corinth. i.

God saue the king.

Thus endeth the latter conflict of Anne Askew, lately done to death by ỳ Romish popes malicious remnaunte, & now canonised in ỳ precious bloude of ỳ lord Jesus Christ.